10.

A SERMON

PREACHED

In the *Cathedral* CHURCH

OF

St. *Peters* in *YORKE*

At the Aſſizes holden for that County the Eighteenth day of *March.* *Anno Dom.* 166½.

BY

MARMADUKE CARVER Rector of the *Church* of *Harthill* in the ſame *County.*

Horat.

——*Inutilis olim*
Ne videar vixiſſe.

LONDON,
Printed by *W. Godbid, Anno Dom.* 1662.

LAMBETH PALACE LIBRARY

PALACE LIBRARY, LAMBETH

To the Much and Worthily Honoured Sir THOMAS OSBORNE *Baronet, High Sheriff of the County of* York: *and his eminently Vertuous and Religious Lady, the Lady* Brigitt, *Daughter to the Right Honourable the Earl of* Lindsey, *Lord High Chamberlain, of* England.

The happinesse of this and a better Life.

THE consciousnesse of my own inabilities, and the continual Pressure of so many and great Infirmities both of Body and Mind, under which I have laboured so many years (well known to as many as know me) had wrought in me such a resolved aversation to all Imployments of publique appearance; that when you were pleased to call me to this Service, I found a great Conflict in my self, and

no ſmall Difficulty to break through my own reluctancies, and ſubdue my ſelf to obedience: Firſt with the Conſideration of that duty which I owe to God, in conſcience of that Calling wherein he hath ſet me; whereby I ſtand bound to yeild up my ſelf (at my utmoſt hazzards to the utmoſt of my Abilities) to ſerve him in whatſoever, and what way ſoever he ſhall be pleaſed to employ me. And ſecondly, with the Conſideration of the great Obligation in which I ſtand bound to you; not only in reference to that Relation which I ſometimes had to your Ever-Honoured Father of bleſſed memory, but alſo to your ſelf and my moſt Honoured Lady, for the continued favour and

Sir *Edw. Osborne*, Vice-Preſident of the Counceel in the *North.*

en

encouragement I have received from you; as by many private Courteſies, ſo eſpecially for adorning my Miniſtery, in honouring God, with your Conſtant, Reverend, and exemplary Publique Devotions, and the Luſtre of many Chriſtian virtues (beſide your eminent Moral Abilities fitting You for greateſt Imployments) conſpicuous in the whole tenour of Your ſober, courteous, and unblemiſhed Converſations, rarely to be found in perſons of Your Rank and Age (whereunto I conceived my ſelf bound upon this occaſion to bear publick Teſtimony.) But having hardned my ſelf to this undertaking, I found ſo gracious an Aſſiſtance from the Divine goodneſſe, not only in ſuppor-

ting me under mine Infirmities, and preparing for me ſo favourable an Auditory, but eſpecially in illuſtrating the Text I was to treat of, with ſuch an Exemplary Pattern of Primitive perfections, as was by that Reverend and Worthy Judge exhibited to the Eyes, and atteſted by the Mouth of this large County: that being ſolicited by the importunity of divers, I yeilded at length, to dictate to the Pen of an *Amanuenſis*, the words I had delivered (as near as I could retrive them) and deliver up the Copy into the hands of a moſt worthy Friend of ſo excellent Accompliſhments in all kinds, that his judgment alone had been enough to perſwade me to ſubmit my own.

Sir *Chriſt. Turner* Baron of the *Exchequer.*

The Reverend and Learned Dr. *R. Widrington.*

And being now to appear upon

upon ſo publick a Theater, I could go forth with more quiet of Spirit, were I ſure to find that Candor, and compaſſionate Indulgence to my infirmities (now made legible) which I dare ſecurely promiſe my ſelf from You: and I could entertain ſome hopes of it, if I might but obtain this one favour of my Readers, that they would meet me with the ſame mind with which this was meditated and delivered; a mind free from prejudice and earneſtly deſirous of our Re-union in worſhipping the God of our Fathers, in that good old way in which they are gone to Heaven before us. And as by manifold experiences I find that it is good pleaſure to magnifie his power in our weakneſſes; ſo I

am not altogether without hope, that it may be in his purpoſe to improve ſo weak a means to promote ſo great a work: which if I may in the leaſt meaſure attain, I ſhall have no cauſe to repent, that I have been over-ruled ſo croſſe to my own reſolutions, but adore his infinite Wiſdom, and Goodneſſe, and acquieſce in his gracious providence, who chuſeth the weak things of the World to work by, that no fleſh may glory in his preſence.

Imploring his bleſſing to this end, and an encreaſe of Piety and Honour to both Your worthy Selves, and hopeful Offſpring. I reſt

Your moſt humble and affectionate
Servant in the Lord

Marmaduke Carver.

JERUSALEM *Reſtor'd.*

Iſaiah chap. 1. v. 26.

And I will reſtore thy Judges as at the firſt, and thy Councellors as at the beginning, afterward thou ſhalt be called The City *of Righteouſneſſe, The Faithful* City.

HOw tenderly affected God was to the Welfare of the *Iſraelites*, as he had teſtified by divers paſſionate and pathetical Speeches; ſo did he really confirme the ſame by the various Diſpenſations of his Providence towards them for good. He had invited and ingaged them to the obedience of Himſelf, by the greateſt mercies

Deut. 5. 29. Pſ. 81. 13. Luk. 19. 41, 42.

that any Nation before them had ſeen, and when at any time they ſtrayed from him, in a
Deut. 8 5. like tender care of their good, he ſought to reduce them by fatherly Chaſtiſements. But how unſucceſſeful both theſe means proved, we find himſelf complaining in the beginning of this Prophecy, and atteſting Heaven and Earth to bear witneſſe, and ſtand amazed at their Perverſeneſſe. v. 2. 3. *Hear, O Heavens, and give Ear O Earth, for the mouth of the Lord hath ſpoken; I have nouriſhed and brought up Children, and they have rebelled againſt me. The Oxe knoweth his Owner, and the Aſſe his Maſters Crib: but Iſrael hath not known me.* And when at any time (their Sins ſo deſerving) he took up the Rod to correct them, the more he ſmote them (like the Anvile) the harder they grew, *v.* 5. *Wherefore ſhould ye be ſmitten any more? ye will revolt yet more and more.* Or if any effect followed it, it was but the multiplying the number of their Sacrifices, and external obſervances, which while they performed with bloody hands, they were ſo far from propitiating or attoning God, that they incenſed his Anger ſo much the more, inſomuch that he profeſſes (*v.* 14.) *that he was weary of them, and not able to bear them.* For why? under this Hypocritical Covert, iniquity ſtill grew up faſter and faſter, till the *Holy City* was become an Harlot, (*verſ.* 21.) *It*

wa

was full of Judgement, righteouſneſſe lodged in it, but now Murtherers, her Silver was become droſſe, her Wine mixt with Water, her Princes were rebellious, and Companions of Theives, every one loved gifts, and followed after rewards, they judged not the Fatherleſſe, neither did the cauſe of the Widow come unto them. God therefore ſeeing they were grown ſo exceeding foul, reſolves to ſet his hand upon them once again, and purge them to purpoſe, and though it draw a Sigh from him, *Heu! conſolabor*, (verſ. 24.) *Ah! I will eaſe me of mine adverſaries, and will avenge me of mine enemies:* yet their condition ſo requiring, he reſolves to go thorough with them, and not to withdraw his hand till he hath fetcht off all their droſſe, and all their Tin, (*verſ.* 25.) *And I will turn my hand upon thee, and purely purge away thy droſſe, and take away all thy Tin.* And when this is done, then (according to cuſtome) in the Cloſe of the Prophecy, comes in this comfortable Promiſe in the Words of my Text; *And I will reſtore thy Judges as at the firſt, and thy Councellors as at the beginning, afterward thou ſhalt be called The City of Righteouſneſſe, The faithful City.*

For the right underſtanding of which words, we muſt not conſult with our *Engliſh* Dictionary, to know what is meant here by *Judges* and *Councellors*, leſt we fall ſhort of

Gods meaning, and betray our ſelves to a belief of that wild Interpretation of ſome, who dream as if God were promiſing the Jews a new, that is to ſay, an *Ariſtocratical* Form of Government; then which nothing can be imagined more beſides his meaning. It is confeſſed that there is a Synecdoche in the words, and, if it were doubted, might be evinced out of the Original words שפטים and יועצים which are of a larger acception then any two accommodate words that I know in our *Engliſh* Tongue to reach them; as it might be proved by many Inſtances, if it were not impertinent to ſpend the time in unneceſſary Criticiſmes. Suffice it then to admoniſh (which the following diſcourſe I hope will make clear) that by *Judges* and *Councellors* are to be underſtood all ſort of Civil Magiſtrates, from the King incluſively, to the meaneſt Officer of Juſtice imployed by him; and not only the Civil, but the Eccleſiaſtical Governours alſo; inaſmuch as we know, that among the *Jews*, the *Levites* had a great hand in managing their *Lawes*, and were not only Aſſiſtants but Aſſeſſours in their Courts, even in their grand *Sanhedrim*: and it would be ſtrange, if God, ſpeaking here of a Reformation which concerned *Jeruſalem*, not only in point of Civil Juſtice, to make her a *City of Righteouſneſſe*, but in point of Religion alſo (for that is the meaning of the laſt

Vide *Muſcul. in locum.*

Sigon. de Repub. Hebr. l. 6. c. 6.

laſt Clauſe) to make her a *Faithful City*; the Prieſts ſhould be forgotten, whoſe Lips notwithſtanding God had ſaid ſhould preſerve Knowledge; *and the People were to require the Law at their mouths.* Mal. 2. 7.

A more neceſſary Queſtion, and much more conducing to clear the meaning of the Text, and ſetling it upon its proper *Baſis* (which is the immediate literate ſenſe) will be to enquire, how and in what manner this Prophecy was fulfilled, and whether it was fulfilled while *Iſaiah* himſelf was alive, or relate to ſome farther date? To which I anſwer affirmatively, That it was accompliſhed while *Iſaiah* was yet alive, and he himſelf an Actor in it. For he begun to prophecy in the Dayes of *Uzziah*, and continued till the time of *Manaſſeh*, by whom (as the *Jewiſh* Writers affirm, and the Apoſtle confirms it) *he was ſawn aſunder.* Heb. 11. 37.

Now in the compaſſe of this time, this Prophecy (in the immediate literall ſenſe) was fulfilled. Which, while I endevour to clear, I muſt crave your patience, if I ſeem to ſtand ſomewhat long in the Porch of my Text.

In the beginning of *Uzziah*'s Reign all things ſeemed to be in a good Condition both in Church and State; For he is ſaid to have been a Religious Prince, and was exceeding proſperous, having enlarged his Territories as far towards the South as *Eloth* upon 2 Chron. 11. 2.

the *Red-Sea*, and the Entering in of *Egypt*: as *Jerobaam* his Contemporary, the King of *Iſrael* had enlarged his as far to the North, as the entering in of *Hamath*, the two Extreme Bounds of the Promiſed Land. But though it was thus in the beginning of *Uzziah*'s Reign, it neither long had been ſo, nor continued long to be ſo; for in his Father *Amaziah*'s dayes, the State was brought into a very low and ſad Condition. For having overcome the *Edomites*, and being himſelf overcome with their Idolatries, *Joaſh* King of *Iſrael* not only routs him in the Feild, but enters *Jeruſalem* (as a Conquerer) and breaks down a great part of the wall thereof: And though *Amaziah* lived fifteen years after this, yet ſo contemptible was he become, that he was murdered by his own Servants: And then the Sate fell under an *Interregnum* for the ſpace of eleven or twelve years; During which ſpace, we may be ſure their Enemies were not idle; For, beſides that, it is probable enough, which *Eutychius* in his Annals affirms, That *Jeroboam* (then the Potent King of *Iſrael*) held a hard hand over them; it is more then probable, that other their Enemies, and particularly, the late Conquered *Edomites*, taking the advantage of this opportunity, fell in upon the breach, and waſted, and plundred, and ſpoiled all; inſomuch that their poor State became

2 King. 14. 25.

2 King. 14. 13.

became like an ulcerous Carkaſſe, from the crown of the head to the ſole of the foot, there was no ſoundneſſe in it, but wounds, and bruiſes, and putrefying ſores. Their Countrey was deſolate, their Cities burnt with fire, their Land ſtrangers devoured it in their preſence, and it became deſolate as overthrown by ſtrangers. And the Daughter of *Zion* was left as a Cottage in a vineyard, as a Lodge in a garden of cucumbers, as a beſieged City, (for to this date of time I refer that paſſage in the 6, 7, 8. verſes of this Chapter; that *Prolepſis*, by which ſome put them off till the time of *Ahaz*, being altogether inconſiſtent with the Context.) But *Uzziah* having at length recovered the Crown, all things begin to ſettle well again: He beats the *Arabian-Edomites* over again, and ſubdues them, as alſo the *Philiſtines*; and ſtruck ſuch a terrour into the *Eaſtern* Princes, that they Homage him. But it is worth our marking, what the Holy Ghoſt gives us in the Character of this King, 2 *Chron. Chap.* 26. *ver.* 4. *And he did that which was right in the ſight of the Lord, according to all that his Father* Amaziah *did.* (which ſounds ſuſpiciouſly, for *Amaziah* was none of the beſt; but that which follows, is yet more ſuſpicious, *verſ.* 5.) *And he ſought God in the dayes of* Zechariah, who had underſtanding in the viſions of God: *And as long as he ſought the Lord, God made him*

2 Chron. 26. 6, 7, 8.

him proſper. As long; So that it ſeems, he continued not long to do ſo; and ſurely he was arrived at a great height of impiety indeed, that durſt ſo audaciouſly (out of the high opinion that then they had of the merit of Sacrifices, as was formerly noted) preſume, contrary to the expreſs, and known Commandement of God to the contrary, to burn incenſe in the Temple, (which belonged to the Preiſts onely to do;) for which boldneſſe, God ſmote him with leproſie in the very Act, and he died a Leper, and left the Body-Politick, of which he was the Head, as leprous as his own body. For the very enlargements of his Victories became but a means to enlarge their ſins, bringing in a great acceſſion of Debauchery both into Church and State, by entertaining a number of forreign Cuſtomes, and Superſtitions, from all the Nations that he had conquered, or complied with; to the great increaſe of Pride and Luxury in the Great Ones, joyned with the heavy oppreſſion of their Inferiours, and a general depravation of Religion in all. For ſo I underſtand our Prophet in *Chap. 2. verſ. 6, 7, 8, 9. Therefore thou haſt forſaken thy People the Houſe of* Jacob, *becauſe they be repleniſhed from the Eaſt, and are Soothſayers like the* Philiſtines, *and they pleaſe themſelves in the Children of Strangers. Their Land alſo is full of Silver and Gold, neither*

2 Chron. 26.20.21.

is

is there any end of their Treaſures. Their Land is alſo full of Horſes, neither is there any end of their Chariots. Their Land alſo is full of Idols, they worſhip the works of their own hands, that which their own fingers have made. And the mean man boweth down, and the great man humbleth himſelf, therefore ſpare them not. And indeed, God ſpared them not long, for, though his Son *Jotham* is ſaid alſo to have been a Religious Prince, and ſucceſsfull againſt the *Ammonites*, yet was there no amendment, but rather a ſettling and increaſe of the Corruptions brought in, in his Fathers time. For it is expreſly ſaid of his time, That *the People did corruptly ſtill, the High Places were not removed. The People ſacrificed, and burnt incenſe ſtill in the high Places.* 2 Chron. 27. 2. 2 King. 15. 35. God therefore ſeeing that they were become ſo exceeding foul, reſolves to kindle that refining fire, of which he ſpeaks in the verſe foregoing the Text, and he did it in the latter end of *Jotham's* Reign; for ſo it is emphatically noted, 2 *King. chap.* 15. *verſ.* 37. *In thoſe dayes the Lord began to ſend againſt* Judah, Rezin *the King of* Syria, *and* Pekah *the Son of* Remaliah. And the fire, being once kindled, burnt ſo ſwiftly, that in the beginning of *Ahaz's* Reign, it was gotten to the very gates of *Jeruſalem*; and he was ſo far from quenching it by Repentance, that he brought in much more fuell

fuel to the fire, being more abominably
2 Chron. wicked than any of his Predeceſſours. *For*
38. 2. 3. 4. *he not only countenanced the Idolatries lately brought in, but retrived all the ancient Abominations of the People of the Land, whom God had caſt out before the Children of* Iſrael, *making molten Images to* Baalim, *and burning his Children in the fire to* Molech; and not only profaning the Temple with the Idolatries of *Damaſcus*, but ſacrilegiouſly pillaging, and ſpoiling it, to make up a preſent to purchaſe a wicked Confederacy with *Tiglath Pilezer* (or *Pilnezer*) King of *Aſſyria*, (whom I take to be *Ptolomies Nabonaſer* in his Κανὼν βασιλέων, for the times agree) who eaſed him indeed of *Rezin*, and *Pekah*, but became himſelf his far greater enemy, and diſtreſſed him, but helped him not. For when all the Nations round about were gathered together againſt *Judah*, *The Tabernacles of Edom*, and the *Iſhmalites*; *of Moab*, and the *Hagarens*; *Gebal and Ammon*, and *Amalek*; the *Philiſtines*, with
Iſa. 7. 20. the Inhabitants of *Tyre*, *Aſſur* alſo, (that dear hired raſor) was joyned with them, and helped the Children of *Lot*; (for to this time that *Pſal.* 83. relates) and in the twelfth year of his Reign, when the *Aſſyrian* came up againſt *Hoſhea*, he fell in upon *Judah*, and ranſack'd *Jeruſalem*, and utterly waſted it, carrying abundance away Cap-
2 Chron. 29. 9. tive. Thus the Land was on a light fire.

But

But his Son *Hezekiah* comming ſhortly after to the Crown, in the very beginning of his Reign, ſets upon a Reformation, and it was carried on with ſo much ſeeming Zeal, not onely of the Men of *Judah*, but diverſe of the Ten Tribes, in their Solemn keeping the Paſſover, purging the Temple from all Profanation, and deſtroying all Monuments of Idolatry, that we hardly meet with the like. But the truth was, it was but a violent motion, and not permanent, nor indeed, perfect. And therefore, *the wrath of the Lord was not turned away, but his hand was ſtretched out ſtill.* For in the ſixth year of *Hezekiah* when the *Aſſyrian* took *Samaria*, he fell in again upon *Jeruſalem*, and ranſacked and plundered it over again, (as may be gathered from the 22. *Chap.* of this Prophecy) and in the fourteenth year of his Reign *Senacherib* (that *fiery flying-Serpent*, the very tooth of a Sword, as his name imports) came up againſt all the fenced Cities of *Judah*, and took them. And though *Hezekiah* compounded with him for *Jeruſalem*, yet that treacherous King ſends an Army to beſiege it; and then the fire being cooped up (as fire uſes to do) burnt more vehemently, and withall ſo effectually, that it fetched off all their *Scoriæ*, all their Droſs, and all their Tin. For then *Hezeakiah* ſets to a thorow Reformation, not only of the Church, but of the State.

Iſa. 10. 4.

Iſa. 14. 29.

Quòque magis tegitur, tantò magis æſtuat ignis. Ovid.

State. There was then one *Shebna* a great Man in the State, for he was not only Treaſurer, but *Major Domo*, the Prefect or Ruler of the Houſe; and he ruled (or rather miſ-ruled) all. A very corrupt, and wicked man he was, the Root of Bitterneſſe to the whole Nation; for he had ſtocked their Courts with a Company of Creatures of his own, Men alike wicked as himſelf, thoſe Murderers, and Companions of Thieves, (that we heard the Prophet afore ſpeaking of) that loved gifts, and followed after rewards: but judged not the Fatherleſs or the Widow. Him therefore, by the advice of the Prophet *Iſaiah*, from the Mouth of the Lord, *Hezekiah* put down and thruſt out of Office; and ſo this cankered nail, that ſeem'd to be faſtned in a ſure place, being removed, cut down, and fallen; the burden alſo, that hung upon it, was cut off, to uſe our Prophets Expreſſion *Chap.* 22. (where from the fifteenth verſe to the end you have a cleer Commentary upon this Text) and in his room he ſubſtitutes *Eliakim* the Son of *Hilkiah*, a moſt worthy Prince, (for he was of the Blood-Royal of the Poſterity of *Nathan*) and a man of Admirable Accompliſhments for Government, in reſpect both of his Piety and Prudence.

And he on a ſuddain ſo rectifies all Diſorders, That God having quenched the fire in the

the blood of the *Aſſyrian* Hoſt, by a Miraculous Deliverance, the Reformation went ſo proſperouſly on all the Dayes of *Hezekiah*, in the Eſtabliſhment both of Civil Juſtice and Religion, all the Reliques of Superſtition and Idolatry, both Ancient and Novell, being utterly rooted out of the Land (which our Prophet and his Contemporaries ſpeak much to) that *Jeruſalem* became like her ſelf in her Primitive and Pureſt Times; and not only by an Extrinſecal Denomination, but really made a *City of Righteouſneſs, a Faithful City*, and advanced to that height of *Fame*, that all the Nations about them ambitiouſly ſought to joyn Confederacy with them. Both *Rahab* and *Babylon*, *Sethon* King of *Ægypt*, who erected a Pillar for a Monument in the entrance of his Land, as our Prophet had foretold, and *Herodotus* teſtifieth (though he have miſhapen it in the relation;) and *Merodach Baladan* the Son of *Baladan* King of *Babylon*, having alſo after *Senacherib*'s death poſſeſſed himſelf of *Aſſyria*, whereby a High-way was opened betwixt *Ægypt* and *Aſſyria*, *Iſrael* being a Bleſſing in the midſt of the Land betwixt them: Yea the *Philiſtines* alſo, and they that dwelt at *Tyre*, and the *Æthiopians* alſo, earneſtly contending together, who ſhould firſt liſt themſelves Proſelytes in *Jeruſalem*, *this man ſaying that he was born there*, *and that man ſaying*

Iſa. 19. 19. *Lib.* 2.

Iſa. 19. 23. *Vide an huc referenda ſit Hiſtoria quæ occurrit apud Macrob. Saturnal. l.* 1. *c.* 23.

saying that he was born there, as in *Psal.* 87. (for to this time also is that Psalm to be referred) And the Name, that now it deservedly attained to be called by, we find it to have holden even in after Ages, among the Heathen. For *Herodotus* the ancientest of the *Greek* Historians that we have) mentioneth it under the Name of Κάδυτις: for so I understand him of *Jerusalem*, and not (as *Scaliger*) of *Kadesh-Barnea*, it being but the same Name by which it is called in *Ezra* and *Nehemiah* (who were his Contemporaries) עיר הקדש or as the *Caldee*, קדשא even as at this day it is called by the *Turks Kuds*, which is but the Contraction of ירושלים הקודש קודש the superscription of their Shekels.

Lib. 2. & 3.

Not. ad Frag.

Neh. 11. 1, 18.

And having said thus much for asserting the immediate Literal Sense, I no wayes reject or condemn the Interpretation of the *Rabbines*, who cast it as far forward, as the Times of *Ezra* and *Nehemiah*: and much lesse that of the ancient Christian Fathers, who (in a manner) generally expounded it of Christ and his Apostles, and the setling of the Christian Church (which is *Israel surrogatus*) under her Governours.

They had warrant to interpret it thus from the Examples of the Apostles themselves, who usually apply Prophecies of the like nature in a like manner. And we know that Prophecies may be accomplished more then once,

once, the Cortex of the Letter being like the Bark of a Tree, which ſo incloſeth it while it is yet but a Twig, as it growes up together with it, when it extends it ſelf to its full Dimenſions; The infinite Wiſdome of God (by which Prophecies were given) hereby providing for the Future Occaſions of the Church in all ſucceeding Ages, when there ſhall be a Concurrence of the like circumſtances; and ſo by Conſequence this Prophecy belongs to us alſo, according to that Rule of the Apoſtle, *whatſoever was written aforetime was written for our Inſtruction.* Rom. 15. 4.

Now the point of Inſtruction, that here we have to learn, is the Doctrine of right Reformation, according to the Pattern in the Mount, Gods own Pattern, which is here ſet forth,

1. By the ſubordinate Inſtrumental means that God would make uſe of to work it, and

2. The ſucceſſe of thoſe means.

The firſt, As the cauſe in the former part of the Text; The ſecond, As the effect in the latter, and both theſe mutually arguing, and reſpecting one another under the different references of time, *Prius*, and *Poſterius*: As at the firſt, and, as at the beginning, in the former clauſe, and, afterward in the latter. And ſo the words being inverted, run themſelves into this plain *Propoſition.*

Then

Then ſhall *Jeruſalem* become *A City of Righteouſneſſe, A faithful City*, when her Antient Governours are reſtored: Her Antient Governours, either ſuch, as they had, when they were firſt ſetled into a State at *Mount Sinai*; or ſuch as afterward they had, when *Jeruſa'em* was ſetled to be the *Metropolis* of the Kingdome under *David*. And it may be the Holy Ghoſt had reſpect to both in this reduplication. For, to be ſure, that is not in vain (the Holy Ghoſt not affecting Tautologies to no purpoſe) but without doubt, it is to hint us to the main Obſervation of the Text, and to clear the nature of this Reſtituion here ſpoken of, that it was not by caſting of them into a new mold of Lawes, and Government, but by Reſtrengthning, and Reeſtabliſhing the old (being degenerate) to its Primitive Luſtre, and Purity, in the hands of Men of like faithfulneſſe, and Integrity, as their firſt Founders were. And this indeed, is *Reſtituere, Re-ſtatuere*, to ſet a thing in *Statu quo*. And ſo the Point of Obſervation is clear, That the Reformations of Gods working (thoſe I mean that he worketh in mercy) are not Deſtructive, but Reſtorative; not ſubverting or deſtroying the Antient Forms of Government, either immediately inſtituted, or ſignally approved by himſelf; but Reforming them by Reſtoring them. As a Clock, or a Watch, (or any ſuch ἀυτόματον) which

which being framed by the hand of an Accurate Artiſt, and exactly fitted to its end, if in continuance of time (as it uſually happeneth) the Motion thereof grow flaggy or eccentrick; a wiſe man will not go about to mend it by knocking it in pieces, or caſting it into a new Mould, but by clenſing of the duſt or ruſt that it hath contracted, and ſo reſtoring it again to its former uſe.

Indeed, I deny not, but God in Juſtice may, and in his Wrath, ſometimes doth daſh a wicked and ungrateful Nation in pieces like a Potters Veſſel. When Iniquity (like the *fretting Leproſy*) hath ſo eaten into the Fundamental Conſtitution of a Nation, that no ſcraping will ſerve to fetch it off, he may give Commandement to pull down and deſtroy, and, by breaking both the Staves of Beauty and Bands, give over a fooliſh Nation (like the fooliſh Woman that *Solomon* ſpeaks of) to pull down their own houſe over their head, with their own hands, and by their inteſtine Diſſentions, to prepare a way for Forreign Slavery, as the Lord threatneth the *Egyptians* Chap. 19. of this Prophecy. But when God applies to a Nation as a Refiner, not as a Revenger, in Juſtice mixed with Mercy, and not in Fury, He doth not raze their Foundations, but raiſe them up and reſtore them, either by pouring upon them the Spirit of repentance (which anſwers in proportion to

Lev. 14. 45.

Jer. 18. 7. Zech. 11. 10, 14. Pro. 14. 1.

the Restoring of Vessels of Wood and Stone, having contracted any Legal Impurity, to their former use, by washing and rincing them) or by causing them to passe thorough the Furnace of Affliction (as those of Brass and Iron were to be purged by Fire) and this course we may observe God to have holden all along in his Dealing with the *Israelites*, whom having redeemed for a peculiar People to himself; in that Form of Government and Systeme of Lawes, under which he at first setled them in a Church at *Mount Sinai*, his eye was ever after over them to preserve them. The Form of their Government was eminently Monarchical, for God himself was their King, having taken their Oath of Allegiance, and Fealty to him by the Mediation of *Moses*, and so *Josephus* rightly noteth, That their Government was a Θεοκρατία, and all those intermediate Governours, that he raised up to them, were but his Lieutenants. Nor did the seeming different Capacities, in which they served him, make any Essential Difference at all in the Government, for as *Samuel* told the People, That, while they were under the Judges, God was their King: So King *Solomon* is said to *sit in the Throne of the Lord*, 1 *Chron.* 29. 23. And as the Judges are called Kings, for *Moses was King in Jesurun*, *Deut.* 33. 5. and, in the Intervals of the Judges, it is often said, That when,

Lev. 11. 32.

Num. 31. 23.

Contra Apion. l. 2.

1 Sam. 12. 12.

when there was was no King in *Iſrael*, every one did that which was right in his own eyes: So Kings alſo are called Judges, *Micah* 5. 1. *He ſhall ſmite the Judge of Iſrael with a rod upon the Cheek*: which is meant of King *Hezekiah*'s reproachful ſmiting, by the blaſphemous Tongue of *Rabſhakeh*, for truſting in the Living God. The Truth is this, God from all Eternity had decreed his only Son to be the King of *Iſrael*, and Head of his Church, and that in our Nature, in due time to be aſſumed. In the mean time, in the Church of *Iſrael* (which was his firſt born) he gave them Judges for the ſpace of four hundred years, till *Samuel* the Prophet, raiſing them out of ſeveral Tribes, and for ſuch Term of time, as their neceſſities (*pro re natâ*) did require, keeping the Reines of Government as yet more ſtraitly in his own hands, as reſerving them for *David*, a man after his own heart, who was to fulfil all his will, and out of whoſe Loins according to promiſe, the *Meſſiah* was to ariſe, who was to *reign over the Houſe of Jacob for ever, and of whoſe Kingdome there ſhall be no end.* So that, when the People deſired a King, they did not ſimply offend in the matter of their Requeſt (for God, by *Moſes* had promiſed them a King) but in Anticipating the time and urging it upon that ominous Argument of Conformity with the Nations (which was their Ruine) *There-*

Ioh. 1. 49. Coloſ. 1. 18.

Exod. 4. 22.

Acts 13. 20.

Acts 13. 22, 23.

Luk. 1. 32. 33.

Deut. 17. 14. 1 Sam. 8. 5.

fore God gave them a King in his wrath, and took him away in his Anger. But *Saul* being removed, and *David* ſeated in the Throne; with a Promiſe to him and his Heirs for ever; though there were ſome Alternations in the State, ſome waxings and wanings, as in the *Moon* (whereto that State is compared) which under different Degrees of Luſtre, remains the ſame, (For, *Magis & minus non variant ſpeciem*) yet we ſhall find that true, which *Jacob* upon his Death-bed foretold, *The Scepter did not depart from Judah, nor a Lawgiver from between his knees, till Shilo came.* The Form of the Government being in this wiſe eſtabliſhed, and continuing, the only courſe that God took to remedy the Diſtempers, which at any time, their State relapſed into, was but like that, which a Phyſician practiſeth upon his Patient, whoſe health being endangered by an Exceſſe of corrupt Humours ſeizing upon the Vital Spirits, and domineering over them, He doth not pretend to cure the man by Killing him, but procureth, by purging Phyſick, to cleanſe the body from thoſe noxious Humours, and, by Reſtoratives, to excite, and ſtrengthen the Native Spirits to the wonted exerciſe of their proper operation, by which means Health returns again to the body. Of this ſort was this Reformation under *Hezekiah*, and afterward of *Joſiah*, and afterward of *Ezra* and *Nehemiah*. And even that Reſtitution

Joſ. 13. H.

Pſ. 7:. 7.

Gen. 49. 10.

stitution of all things (promised them by *Eliah*) amounted to no more but this, *viz. To cause the hearts of the Children to return to their Fathers*, or (as the Angel hath it) *the Disobedient to the wisdome of the Just. i.e.* To recall the Disobedient Children, that had revolted from the Institutes, and Examples of their Godly Fore-fathers, to a perfect Conformity, and Imitation of them again. And I think the Heathen had the very same Notion of it in their Παλιγγένεσις, when all things should return as they were in the Golden Age, in the Reign of *Saturne*; and all their antient Heroes, and Worthies should Act their parts over again: not by a Pythagoricall Μετεμψύχωσις (I am perswaded) much lesse, a return of the same Individual Persons, though *Virgil*, descanting upon that Prophecy of *Sibylla Cumæa*, seem to wrest it that way,

Mat. 17. 11. Mal. 4. 6. Luk. 1. 17.

(Argo
Alter erit tunc Typhis, & altera quæ vehat
Dilectos Heroas; erunt etiam altera bella,
Atq; iterum ad Trojam magnus mittetur
Achilles.

Eclog. 4.

But a return of men of like Innocency, Simplicity, and Justice, as were in those Ancient times, when *Astræa* had not yet left the Earth, *& Sponte sua sine lege Fidem Justumque colebant.* And the same was the opinion of the Antient *Zoroaster*, as *Plutarch* acquaints us. Yea, what shall I say

Ovid *Met.* l. 1. *De Is. & Os.*

H.b 9.10. more? even *that Great Reformation* (for ſo the Apoſtle calls it) wrought by our Saviour Chriſt himſelf, was it not alſo of the
Act.15.11 ſame kind? I think our Divines are agreed upon it, that the Old and New Teſtament differ not in the Subſtance, but Circumſtances onely, (though theſe, indeed, be weighty ones) and do not we hear Himſelf profeſſing, That he came *not to deſtroy the Law*
Mat.5.17. *and the Prophets, but to fullfill them.* The Morall Law, not onely by explayning the full meaning of the Letter, but by bringing
† a larger Grace to fullfill it: And even the Ceremonial Law (where the main Scruple lies) he did ſo fullfill, and no otherwiſe deſtroy, than the light of the Moon, and the Stars, which ſhine in the night-time by that Irradiation, which they receive from the Sun; yeild up that Borrowed Light, and diſappear, when the Body of the Sun it ſelf
Gal.4.1. appears. And the Apoſtle makes the difference, betwixt the *Jewiſh-Church*, and the *Chriſtian*, to be no other, than that, which we all experience in our ſelves, without any Eſſentiall change at all in our Perſons, when we grow from Children to become perfect Men. As for our Saviour Chriſt, That was
Mat.12. 18. truely verified of him, which was foretold, *He did not ſtrive, nor cry, neither was his voice heard in the ſtreets.* So obſervant was he of all things according to the received Cuſtomes, (except deeply impoyſoned with

with the Leaven of the *Phariſees*) that, beſide his fulfilling all Righteouſneſs, in an exact Obedience to the whole Moſaicall Law, he was conformable alſo to their Eccleſiaſtical Laws in paying his *Didrachma* and keeping the Feaſt of the Dedication of the Temple; yea, their Civill and National Cuſtomes, as admitting the precious Ointment to be poured upon his head, as he ſate at a Feaſt (according to their Cuſtome,) and juſtifying the woman that did it,; and in being buried with all the Solemnities, according as the Manner of the Jews was to bury; yea, even in the Inſtitution of theſe two great Sacraments of the New Teſtament, Baptiſme, and the Lords Supper; he did but improve Cuſtomes, that had a long time obtained among them; it being uſuall with them to initiate Proſelytes by Baptiſme, and was become an Appendix to their Paſchal Supper, for the Maſter of the Feaſt to bleſſe, and Diſtribute bread and wine: And his Apoſtles after him, ſetting aſide the Ceremonial Service and Sacrifices of the Temple, how did they (in a manner) tranſlate the Synagogue into the Chriſtian Church, having ſtill an eye to the Pattern ſet afore by God himſelf in the Law? as we are aſſured by one, that well knew their mind; *Clemens*, in that truly Divine Epiſtle of his, to the *Corinthians*.

Mar. 7. 27. Joh. 10. 22. Joo. 12. 3. Joh. 19. 40.

And the firſt Reaſon of this Point may

be drawn from that Idea of Divine Perfections in God himſelf, His Immutability,
Mal.3.6. *Ego Dominus, non mutor*, Immutable he is, not onely in his Eſſence, but alſo in his Will, Decrees, Inſtitutes, and Ordinances; in which regard S. *James* ſaith, *That a double-*
Jam.1.7, 8,17. *minded man, that is unſtable in all his wayes,* like a wave of the Sea driven with the wind and toſſed; is of all other moſt diſpleaſing to God, as being moſt unlike him, with whom there is no variableneſſe, nor ſhadow of turning. How much Conſtancy in Governing pleaſeth him, we may learn from his own Conſtancy in Governing the World, which though it have continued well-nigh ſix thouſand years, yet the ſame Frame, and Order of all things, which he eſtabliſhed in the
2 Pet.3 4. Pſ.119.90 91. firſt Creation, he hath Conſtantly upholden to this day. And though Vanity have ſhed it ſelf upon the Creature by the ſin of man,
Rom.8.23 2Pet.3.13 yet he will ſo refine that out, as to ſave his own Work. *We, according to his Promiſe, look for a New Heaven, and a New Earth, in which dwells Righteouſneſs*; New in Qualities, not in Subſtance. Even as our own Bodies, which ſin in like manner hath corrupted, we expect, thorough the Grace of our Lord Jeſus Chriſt, to have reſtored to us again, greatly improved in the Qualities, but the ſame Individual bodies.

A ſecond reaſon may be drawn from that confeſſed Maxime, that holds true not only

in

in Philoſophy, but alſo in Politie and Divinity, *Primum in unoquoque genere eſt menſura reliquorum:* For as the firſt born under the Law had a double portion; ſo the firſt born of every kind inheriting the Idæal perfection of that kind, becomes a pattern and meaſure to all the reſt: as the freſheſt and ſweeteſt of the water is to be found in the Spring head, which perhaps may run troubled in the Streams: Hence that of *Tertullian*, *Antiquiſſimum quodque veriſſimum*, which is moſt true: For as good muſt needs be before evil, inaſmuch as evil could not be, if good were not firſt, for (as the Schools ſay) *Malum fundatur in bono*, and relates to it, as a privation to its habit, which therefore of neceſſity it muſt preſuppoſe; ſo truth muſt needs be before Falſhood, inaſmuch as Falſhood is but a deceivable ſhadow of Truth, and the body (we know) is before the ſhadow; and thus in the Parable we find the good ſeed ſown before the Tares; which the enemy afterward came in and ſcattered; And, upon this ground, Primitive Patterns, (as approching neareſt to the Antient of dayes) are propounded by God himſelf as Original Copies for poſterity to write by, and, when erring, to be corrected by, as we do Tranſcripts by their Originals. *Eſay* 51. *v.* 1, 2. *Hearken unto me ye that follow after Righteouſneſſe, ye that ſeek the Lord, look unto the Rock whence ye were hewen,*

Deut. 21. 17.

Lib. contra Prax.

Mat. 13. 24, 25.

hewen, and to the hole of the pit, whence ye were digged, look unto Abraham your Father, and Sarah that bear you. And in the *New Testament* the Apostles call upon the Churches for a punctual imitation of those that
Heb. 13. 7. were there their first Founders and Fathers in the Faith, propounding them for an exam-
Phil. 3. 17. ple to follow, as they followed Christ; And not only to retain constantly the Form of Doctrine into which they were cast, but
2 Thes. 2. 15. also to hold fast the Traditions they had received from them, whether by word or writing; which how faithfully the Primitive
Tom. 1. Concil. Theodor. Soc. Evag. Niceph. &c. Churches were observant of, we may percieve by that unanimous Vote of the Fathers in the first Councel of *Nice*, who applied that as a paramount Canon for deciding of all Controversies, Τὰ ἀρχαῖα Ἤθη κρατείτω: And if we sometimes find God blaming the *Israelites*, for following their Fathers, we must not understand him of their first, but their intermediate Fathers, who themselves had declined from the first. And though other Nations could not pretend to men so immediately inspired, or eminently sanctified, for their Founders, as the Jewish or Christian Church: yet, if we consult their
Joh. 2. 10. Antiquities, we shall find that true of them, which the Ἀρχιτρίκλινος observes to be the Custome of Feasts; *Every man at the beginning doth set forth good wine, and afterward that which is worse:* And of this they

they themſelves were not ignorant, when they compared their firſt Age to gold, and thoſe that followed to ſilver, braſſe, and iron: for their Antient Worthies and Founders, (in whoſe return they expected again to become happy) as they were men (according to their adage) *priſcæ fidei*, and not debauched with thoſe unhallowed Policies, ambitious projects, and ſelf-ſeekings, which after-ages brought into State affairs: So drinking nearer the fountain, and having received Directions from that ſecond Parent of the World *Noah*, (if not alſo immediate aſſiſtance from him, which ſome antient Monuments teſtifie) in their firſt plantaions of their ſeveral Governments in their Diſperſions, it is not to be doubted but that God (whoſe eyes are over all the Sons of men as well as the Sons of *Jacob*) and hath made of one blood all Nations of men, to dwell on all the face of the whole earth, having determined the times before appointed, and the bounds of their Habitation, and made it one of his Moral Lawes for Children to obey their Parents, and commanded all Nations aſwell as the Jews, to reverence the hoary head, and not to transfer or remove the antient limits or bounds, which their Forefathers have ſet) did aſſiſt the firſt Founders of States and Kingdomes by a more then ordinary Providence, in a matter of ſo much concernment to poſterity: And if any

Zach. 9. 1.
Act. 17. 26.
Levit. 19. 32.
Deut. 19. 14.
Prov. 22. 28.

Antiq. hiſt. l. 2. c. 5. any ſtrain Faith at that which *Diod. Sic.* relates concerning the Antient Law-givers, amongſt whom he mentions *Moſes* as giving Laws to the Jews from the God *Ἰάω* (*Jah* or *Jehovah*) he mentions others in like manner that by Divine Revelation delivered Lawes to their ſeveral Nations, as *Zoroaſter* to the *Bactrians*, *Zamolxis* to the *Thracians*, *Minos* to the *Cretians*, &c. yet if he will but conſult thoſe antient Fragments of Antiquity that ſtill remain of thoſe Antient Nations, the *Perſians*, *Caldeans*, *Egyptians*, *Hetrurians*, &c. as he will ſee that fully verified, which *Euſeb.* in that excellent work of his *De Preparatione Evang.* hath ſo fully cleared, how theſe ancient Nations retained amongſt them the Doctrine of the Creation, Fall, the promiſe of a Deliverer, the Hiſtory of the Flood, and of the moſt ancient Patriarchs: So he may obſerve ſuch a remarkable Conformity, in thoſe their antient Laws, to thoſe delivered by God to the *Iſraelites* by *Moſes*, that he will be forced to confeſſe, what the Jews themſelves do not deny, That the Holy Ghoſt departed not from the Gentiles, till God eſpouſed their Nation at *Mount Sinai*: (no nor then neither) So that if their Primitive Conſtitutions did not ariſe ſo high as that of the Jews, to an immediate Divine Inſtitution, yet they cannot be denyed to attain that of a Divine Approbation, which is abundantly ſufficient

Pirke. R. Eliezer. c. 41.

ſufficient to the caſe in hand. For it is more manifeſt then can be denyed, That thoſe Nations proſpered moſt, and laſted longeſt, that kept ſtrictly to their Primitive Patterns, (as the *Ægyptian* for example) And I think it will be hard to give inſtance of any one Nation, that advantaged themſelves by changing.

It is well known how proſperous the *Lacedemonians* were, while they kept cloſe to the Inſtitutes of *Lycurgus*: and of the Roman State, that is moſt true which the Poet obſerves, *Moribus Antiquis Res Stat Romana virisque*, and the event approved it, for being ſetled at the firſt by their Founder, and his Succeſſor *Numa*, under a Succeſſion of Kings, afterwards ejecting them, and tyring themſelves in the Multitude of their wayes, Conſuls, Dictators, Decemviri, *&c.* at length they were compell'd to ſay with the wandring *Iſraelites*, *Hoſ. 2. v. 7. I will goe and return to my firſt Husband, for then was it better with me then now*; and ſo under *Auguſtus* fell into a Monarchy again, under which their Empire attained to its full ἀκμη. And even the *Ionians* (particularly the *Athenians* the fickleſt, and moſt addicted to Novelties (as St. *Luke* Notes) of that Tribe) if they had been as conſtant in retaining their Primitive Conſtitution under their firſt Founder *Ion*, whoſe memory they retained, not *Ion* Son of *Xuthus*, for he was

Ennius.

Acts 17. 21.

was of a latter date) but *Ion ille Antiquissimus* (as *Plutarch* calls him) who gave them Laws (who no doubt, was *Javan*,) as they were stedfast in retaining those superseminations of Idolatry, brought in by *Deucalion*, *Cecrops*, &c. their State had not been so miserably shattered, as it was thorough their levitie, in listening to those popular *Demagogs*, who led them into Innovations to their Ruine. For in point of Religion they were precisely constant, as both *Plato* and *Isocrates* testifie, insomuch as God himself reproches the levity of the *Israelites* with the example of the Sons of *Chittim*, (who was Son of *Javan*) in constantly adhering to their Gods; *Jeremiah* 2. *verse.* 10. 11. *Pass ye over the Isles to Chittim, &c.--Hath a Nation changed their Gods, which are yet no gods?* He condemns their Idolatry, but commends their Constancy, so far is God from affecting an affectation of Novelties.

Adverss. Colot.

De leg. 1. *In Areopag.*

And indeed, the mischiefs of Change are unspeakable, (which may be added for a third Reason) that is such an Ἀπολλύων, that where it enters, it brings Confusion with it, as its inseparable Attendant: So *Solomon* joynes the desire of change and sudden destruction together as twins; especially if it advance so far as to raze Fundamentals, and unhinge the frame of Government received. For though some ἀλλοιώσεις (as *Bodin* with others

Pro. 24. 21.

De Repub. lib. 4.

thers call them, and I may have leave to *Engliſh* them *Aliations*, rather than Alterations) may ſeem to appear neceſſary; yet they are not allowed to be any other than ſuch as being ſeminally contained in the Principles of Equity and Juſtice, (upon which all States are founded) there needs no more to anſwer all neceſſities of State, than to beat out explicitely, and reduce into act what formerly was virtually comprehended in the Generals: And even this to be done very ſparingly and cautiouſly, inſomuch (as he ſaies) it is diſputed among Statiſts and Civilians, whether it be not better to retain an old Law, though manifeſtly appearing incommodious, if radicated with a long continued cuſtome; than to attempt the introducing of a new, though ſeeming much more advantagious; inaſmuch as wiſe men will alwayes prefer an Inconvenience before a Miſchief. And ſo much the *Locrians* well underſtood, who made a Law, That if any had a mind to alter any of their received Laws, he ſhould come into the Senate with a rope about his neck. As in the body natural death is uſually called a Change, *All the dayes of mine appointed time will I wait* (ſaith *Job*) *till my change come*; ſo it is certain, change is the death of the Body-Politick. Good reaſon, therefore, have we to attend to that Divine, not Counſell only, but Command: *Jeremiah 6. verſ. 16. Stand*

Demoſt. contra Tim. ocr.

Job 14. 14.

je

ye in the wayes, and see, and ask for the Old pathes, where is the good way, and walk therein, and ye shall find rest for your Souls. And now it is high time to proceed to make Application.

And first we cannot but hereby be awakned to reflect upon our selves in a thankful acknowledgement of the unspeakable Goodness of God to us at this day, in making good this Prophecy and Promise to us in so signall and miraculous a way as these latter Ages of the world have not seen. It is not long since a man might have sought for *England* in *England*, and not have found it; such a sad Confusion possessed the face of this Nation, that *nec vola, nec vestigium* of our Antient forme remained, it being the design of those *Edomites* to raze it even to the Foundation. *For through the wrath of the Lord the Land was darkned, and the People became as fuell to the fire, no man sparing his Brother.* For our great unthankfulness, no doubt, for the great Blessing of a long continued happy Government, and to let us see the benefit thereof in the want of it, it pleased God to give over a great part of the credulous and factious multitude of the Land to strong delusions, *to believe lies*, through the Hypocrisy of crafty Deceivers; who under a pretence of the Reformation of Religion, and vindication of our Laws and Liberties (which were in danger by none but them-

Ps. 137.7.
Isa. 9.19.
2 Thes. 2. 11.

themſelves) ſo far beſotted, and bewitched them, that they zealouſly offered themſelves, their lives and fortunes to deſtroy both; by opening a ſluce to ſuch a Colluvies of Prodigious Sects, and hereſies, as no Age of the Church had ever ſeen, to the ruine not only of the externall forme of the Church, but razing the Fundamental Articles of our Faith; and ſubduing themſelves and their native Country to ſuch a ſordid ſlavery, as never any People ſuffered in their own Land. Our Laws which they maliciouſly traduced as Arbitrary, were by themſelves perfectly made ſo, turning edge only againſt the innocent, (it being the greateſt crime at that time, for a man to be honeſt, and firmly to adhere to the Laws of the Land) not only our private houſes were plundered at pleaſure, but *our Holy and Beautifull Houſes, wherein our Forefathers ſerved God* (as our Prophet ſadly complains) *burnt with fire*, or made Stables for Horſes, or devoted fot a prey to ſacrilegious Rapine: And not onely the Revenues of the Church and Crown, but the Eſtates of our Nobles and Gentry, indeed of every one that had any thing, and was Honeſt, ſequeſtred, and ſeized upon, to raiſe a ſtock for their New Common-wealth. Yea, our very lives made a play to thoſe bloody Aſſaſſinates, who filled every corner of the Land with continued Slaughters; And to heighten their Iniquity to ſuch a pitch, as Iſa. 64 11.

beyond which it could not go, the Meekeſt and Innocenteſt Prince on earth, with all the execrable Pageantry of hypocritical Inſolence, barbarouſly murdered in our ſtreets. While all this was in doing, (and much more, for *Quis cladem illius noctis* —) we had leaſure enough to ſit down and ſigh, within our ſelves, *O ſi præteritos referat mihi Jupiter annos!* *O that it were with me as in the dayes of old, when the Candle of the Lord ſhined upon my head, and by his Light I walked thorow darkneſſe!* And yet to add to our miſeries at the ſame time, our emulous Adverſaries the Papiſts on the other hand warming themſelves at our fires with much content, proudly inſulting and triumphing over us, and asking us in ſcorn, where is now your Church? and where is the Head of your Church? have you not condemned and caſhired the one with your own Ordinance? (meaning the Liturgie) and cut off the other with your own Hand? I repeat but the words which my ſelf have heard.

Ovid. Job 29. 2. 3.

Ovid Met. l. 1.

——— *Pudet hæc opprobria nobis*
Et dici potuiſſe, & non potuiſſe refelli.

And when it was thus in the midſt of the Land, and our hearts exagitated with fearful Abodements of worſe things, our lives hanging continually in ſuſpence every hour, how did the Lord awake as one out of ſleep? and as to his Diſciples at Sea, when the tempeſtuous waves had covered the ſhip, and they ready

Mat. 8. 26

every

every moment to be ſwallowed up in them, *He aroſe and rebuked the winds and the Sea, and there followed a great calm*; and by cauſing the Sun of Righteouſneſſe with healing in his wings to ariſe again upon our Horizon, ſo diſperſed and ſcattered all thoſe black and dismal clouds, and ſuch a ſerenity appeared in a moment, as made all the Nations of the world to ſtand in a maze, for *Who hath heard ſuch a thing* (ſaies our Prophet?) *or who hath ſeen ſuch things? Shall the Earth be made to bring forth on one day? or ſhall a Nation be born at once?* Yet ſuch was the Miracle of our Reſtoration, like that under *Hezekiah*, 2. *Chron.* 29. *verſ. ult. Hezekiah rejoyced, and all the People, that God had prepared the People*; for the thing was done ſuddenly. And now, by his Goodneſs, we have attained again to ſee (what *David* in his Baniſhment, and we under our Captivity, ſo much deſired to ſee, but could not) to ſee God as formerly we had ſeen him in his Sanctuary, to ſee the King in his Glory, (a mercy promiſed, and performed to the *Jews* under *Hezekiah*) to ſee our *Samuels* riding their Circuits, bringing the Juſtice of the Laws home to our own dores, every man (as in the Jubilee) returning to his Poſſeſſion, and ſitting under his Vine and Figtree, as in the dayes of old. And are not theſe Miraculous Mercies of the greateſt magnitude in our eyes? I ſhould

Iſa. 66. 8.

Pſal. 63. 2.
Iſa. 33. 17.

1. Sam. 7. 16.

wonder, if ever an *Atheiſt* hereafter find footing in *Engliſh* ground after ſuch a ſtupendious Revolution. And if we ſhould be ſo wretchedly ungratefull either to forget, or undervalue it, the Heathen would riſe up in Judgement againſt us and condemn us: for it is ſaid among the *Turks*: *The Lord hath done great things for them. Yea the Lord hath done great things for us indeed, whereof we rejoyce*: and I doubt not but every true Patriot will joyn with me in that Gratulation, which our Prophet hath put in our Mouths, *Eſay 63. verſ. 7. I will mention the loving Kindneſſe of the Lord, according to all that the Lord hath beſtowed on us: And the great Goodneſſe towards the Houſe of Iſrael, which he hath beſtowed on them, according to his Mercies, and according to the multitude of his loving Kindneſſes.*

Pſ. 126. 2, 3.

But ſecondly, being by the Grace of God, made whole again, we ſhould withal be warned to take heed that we *ſin no more, leſt a worſe thing happen to us.* It is not to be doubted, but many and great Sins did concur to draw down this heavy vengeance upon the Land, but there was one, that (I am perſwaded) had a more immediate Influence upon the effect then any other, and it is not hard to gueſſe what it is, it being that, for which we ſuffer reproach amongſt Forreigners; our Levity, and wantonneſſe, and great affectation of Novelties; which, as it too evidently

Joh. 5 14.

evidently appears in the fantaſticalneſſe of our Apparel, ſo much more dangerouſly, in our projecting and contriving new patterns, and Forms of Government both for Church and State.

I am perſwaded we have not this vice *ex traduce*, neither is it any part of that original Corruption, which we have received from our Anceſtors, for they were never juſtly taxable for any ſuch giddineſſe; but I rather ſuſpect that it ariſeth from the Leaven of the *Phariſees*, with which of late years this Nation hath ſo been deeply ſowred, and with which whoſoever is once inflated, even the meaneſt Mechanick thinks himſelf wiſer then ſeven men that can render a reaſon. Prov. 26. 16. Hence proceeds that great Zeal of *Demetrius* and the Craftſmen for the Silver ſhrines Act. 19. 24, 28, 34. that they have hammered in their own heads, for their Imaginary Goddeſſe *Diana*, and the Image, which, they verily believe, dropped down from *Jupiter*, which they adore with as great Devotion, and proſecute with as much Zeal and tumult, as ever that factious Rabble did at *Epheſus*. For, though nothing be more familiar with the men of this Spirit, then to charge Superſtition and Idolatry, upon every thing that pleaſeth not their humour, yet I dare ſay, (and that according to the Doctrine of their own Catechiſmes) That the Antient Heathen were never more guilty of breaking the ſecond

Commandement in worſhiping Images, then they themſelves are in worſhiping Imaginations. Now it is impoſſible where this giddy humour prevails, that either Church or State ſhould long continue in quiet. And one would think that God hath applied two ſufficient Remedies to cure us of this Epidemical Diſeaſe, if indeed, we be not become altogether incurable. Will not all that Wormwood and Gall, which God hath lately given us to drink in great meaſure, ſerve to drive out (or, at leaſt, correct) this Malignant humour? *Have we not yet had enough of the iniquity of* Peor? Can we be content once again to venture lives and fortunes, and whatſoever is dear unto us, to buy our own miſery and ruine at the deareſt rate, that ever fooliſh people did? *Are there ſtill among ſt us ſome Murmurers of the mixt Multitude*, that, *being madded with the malicious inſinuations of Perſecution from the Orac'es of Sedition, are ready to retrive the contradiction of* Core, *and to head themſelves a Captain to bring us back again to* Egypt? *deſpiſing the waters of* Siloam, *that run gently, to rejoyce in* Rezin, *and* Remaliah's *Son*? *O fooliſh* Galatians (ſaith S. Paul) *who hath bewitched you*? And God grant that this touch not us as nearly, as we do thoſe *Galatians* in affinity of kindred, if that obſervation of *Cæſar* be true, *Britanni veterum Gallorum Sobole*s. For a ſtrong infatuation

Joſh. 22. 16.

Numb. 11. 4. & 14. 4.

Eſay 8. 6. Gal. 3. 1.

De Bel'o Gall. lib 5. quod multis probat. Cambden.

tuation indeed, must needs have seised upon our Palates, if, having tasted the old Wine, we can so intemperately desire new, Luk. 5. 39. seeing the Truth it self hath said that the old is better. But if we be so sottishly foolish, as not to learn to be wise by our own harms, yet, methinks, we should not be grown so desperately wicked, as γυμνῇ τῇ κεφαλῇ, Ps. 75. 1. barefac'd to fight against God, *For that his Name is nigh, his wondrous Works declare*; The miraculous flourishing of the Rod of *Jesse*, after it had been cut down to the root, and the Rod of *Aaron*, when like a dry stick it was destinated to the fire, and yet in one night, not only to bring forth fair blossoms, Numb. 17. 8. but ripe Almonds, are so signal attestations of Divine Approbation, that I think, if an *Egyptian Magician* were admitted to be Judge, he would acknowledge, *Digitus* Ex. 8 19. *Dei est hîc*. I do not pretend to any skill in the Politicks, but I know, what grave and prudent, and discerning men have observed concerning the Constitution of our Government here in *England*, that it is the exactest Model that yet hath been exhibited to the World; For, as it is founded in a Monarchy (confessedly the perfectest form of Government) so whatsoever advantages can be pretended to arise, either from *Aristocracy*, or *Democracy*, are so prudently intertexed, and taken in, and all estates in their due Subordinations so secured in their

ſeveral Intereſts, and fended from enterfering one upon another, in the freedome of our Parliaments, and Impartiality of our Laws, as doth argue our Forefathers to be Maſters in the Art that framed it: But there needs no other argument to prove the goodneſſe of it, then the confeſſion of its adverſaries, who, having fought it down, found a neceſſity, and did endevour to build again
Gal.2.18. the things they had deſtroyed; profeſſing publickly in the face of the Nation, That we could not be happy, but in our Antient way of Government. And for the Church of *England*, as it was firſt ſetled, and hath continued ſince the Reformation, as it is well known to have proceeded upon the moſt warrantable grounds, and to be carried on with the greateſt caution, circumſpection, and diſcreet zeal, that could be expected from men, not pretending to immediate illumination: So being ſealed with the blood of divers that had a hand in it, and confirmed by a Divine Bleſſing from Heaven, it hath ſtood the ſhock to this day againſt all Oppoſition, the *Papiſt* on the one hand, and the *Sectary* on the other. And as it is our Duty, ſo it is our great Intereſt, to keep conſtantly to the Pattern which we have received, without addition, or diminution. For as all addition is unneceſſary, (and
M t.9.16. perhaps ſuſpicious) every new piece of Cloth, that ſhall be added to this old garment,

ment, will but detract from it, and make the rent worſe. And for thoſe parts which ſome think might be ſpared, and would have cut off; the Truth is we cannot ſpare them, except we entertain others in their room, and thoſe worſe; For Rites and Ceremonies do ſo inſeparably adhere to all acts of publick Adminiſtration in the Viſible Church, that I do not only ſay, they cannot be done decently and in order, but they cannot be done at all without them. As for example; The Celebration of the Lords Supper muſt of neceſſity be performed in ſome geſture, either ſtanding, or ſitting, or kneeling, or lying. Now I appeal to all that are unprejudicate, whether it be not only more Chriſtian, but even more Reaſonable, to retain that which hath been commended to us from Ultimate Antiquity, rather then to leave every one to the changeable variations of his own fancy; eſpecially conſidering, that hereby we not only continue and hold forth our Conformity with the antient Chriſtian Church; but, by means of them alſo, ſtand in a more favourable Aſpect from the far greateſt part of Chriſtians at this day, thoſe Chriſtians I mean, that are ſcattered abroad throughout all *Africk*, and *Aſia*, even to the utmoſt *Indies*; who, having received theſe or the like Cuſtomes, from the time that they received the Chriſtian Faith, would hardly look upon us, or own us for Chriſtians,

Chriſtians, in that Naked Deformity, or diſorderly dreſſe that ſome men call pure Reformation. And even in this reſpect (amongſt others) the Church of *England* ſtands in the moſt hopeful Medium, to reconcile the Differences of Chriſtendome, if ſo great a Bleſſing might be expected in this age. I crave your leave to profeſſe publickly (what I have often done in private) That, if I were at this day in an Indifferency, and at liberty to joyn my ſelf to what Church I liked beſt; having, to the beſt of my abilities and as far as my ſhort Sleeve would reach, endevoured to ſatisfie my ſelf concerning the wayes of the Churches throughout Chriſtendome, at this day; by ſuch of their Liturgies and Rituals, as have come to my hands; I do profeſſe (with all humble thankfulneſſe to him by whoſe Preventing Grace I have obtained this Station) I ſhould *ex animo* joyn my ſelf to the Church of *England*, both in Doctrine and Diſcipline, as the perfecteſt Pattern of the Primitive Apoſtolical Churches now remaining. Nor let any account this as an extatical Hyperbole of paſſionate zeale, for in ſaying this, I ſay no more then Forreigners have ſaid before me. Witneſſe the Learned *Grotius*, the Reverend *Deodate*, *Moulin*, and many others, both of former and latter times, eſpecially of theſe late times; who being awakened by our Differences to inquire into our Liturgy, have

have given so high and honourable a testimony of it, as sets it eminently above its Fellowes. And I think even our dissenting Brethren will be perswaded to say as much, if they will but seriously and without prejudice satisfie themselves, and us in this one question *viz.* What Church they would adjoyn themselves unto, when they have a mind to forsake us? I doubt they think but little of those remoter Christians I spoke of, in the Southern and Eastern parts of the World, whom we are all bound, upon our Common Interest, to take more notice of, then usually we do, as making up a very great part of Christendome. Nor do we think they entertain any thought of revolting back again to *Popery* (though we know the Statue of *Janus* had two faces on one head) nor can they joyn themselves to the *Lutherans*, upon the terms they quarrel with us, for the things they dislike in us, are much more obnoxious to their exceptions among them.

And for the *Calvinists*, if they be of *Calvin's*, and his Successor *Beza's* mind, they cannot, they dare not forsake us, for even *Calvin* himself, when the work of Reformation was here in hand, contributing his assistance and advice (as all the famous learned men at that time did) in his Epistle to the then Protector, the Duke of *Somerset*, in King *Edward* the Sixths days, gives this expresse advice concerning a Set form of Liturgy; Epist. 87.

Liturgie; *Quod ad preces attinet, valdè probo ut sit certa quædam precum formula, a quâ Pastoribus in functione suâ discedere non liceat*; That at any hand he would have a set Form of Prayer, from which Ministers in Officiating should not be allowed to depart. And he gives three reasons for it.

1. That hereby the Unity of the Church might be maintained.

2. That hence a supply might be had, for such as are less able (or, perhaps more modest)

3. *Ut obviam eatur desultoriæ quorundam levitati*, to prevent the Desultory Levity of some, who affecting novelty, think nothing savory, but what drops *ex tempore* out of their own lips. And what Opinion he held of the Government of the Church by Bishops, and Arch-Bishops, yea Primates and Patriarchs (as we know it was in the time of the first *Nicene* Councel, and before) we may see in his Institutions; and in his Epistle to Cardinal *Sadolet*, He judgeth him *nullo non Anathemate dignum*, worthy of the heavyest curse, that should condemn the Order of Episcopacy; and what reverend esteem both he and *Beza* had of our Bishops here in *England* may be seen by their own Epistles, published by themselves. And I have cause to believe, that even the moderatest Presbyterians amongst us at this day (after so much light received, as they say) would hardly find contentment in the

lib. 4. *c.* 4. § 4.

Church

Church of *Geneva*; to be ſure the Independant would not (and much leſſe the Browniſt) who falls as foul upon the Presbyterian Diſcipline, with all the reproachful terms of Superſtition and Idolatry, as upon the Prelatical. And for the Familiſt, (with all that numerous Brood of Fanaticks, that either ſpring from him, or depend upon him) that is ſuch a *Proteus*, that you ſhall never ſuit him with any coat; For he, in his Magical Canting, hath transformed the Church Viſible, into the inviſible, making it a meer Spirit without fleſh, or bones, abſolutely condemning all externall Formes whatſoever. So that if we beleeve the Catholick Church, and Communion of Saints to be Articles of our Creed, and that it is neceſſary for us to abide in the Ark, if we will be ſaved, and that Schiſme is a damning ſin: except we can beleeve that Chriſt never had a Church on Earth for fifteen or ſixteen hundred years together, and that the way to Heaven is, among Chriſtians, yet to ſeek, if we can find no reſt in the Church of *England*; We may turn Seekers, and when all is done, like the Dove that went out from *Noah*, we may flutter up and down over the face of the waters, but find no reſt for the ſoles of our Feet, till we return to the Ark from whence we came. But I fear I have out-run my time, and tired your patience in this long purſuit; I haſten therefore to the third, and laſt part of my Application. And

Gen. 8. 9.

Ezra 5.1. And it is, with the Prophets *Haggai* and *Zachariah*, to excite *Zorobabel* the Son of *Shealtiel*, and *Joshua* the Son of *Josedech* the High-Priest, and all the People of the Land, That seeing God himself is gone out before us, and hath *opened unto us a wide dore*, and effectual, that every one would contribute their best Assistance for perfecting the work of the Temple, and rearing up again the Walls of our *Jerusalem*, as they were at the first, and as they were at the beginning. Every one may, yea every one must contribute something this way; First, by incessant Prayers to him that builds the House, that he would perfect the *Work that he hath wrought for us*, and finish it *till the comming of Jesus Christ*. And Secondly, That we all *remember from whence we are fallen, and repent, and do our first works*: but especially it concerns those, whom God more especially takes notice of in my Text, the Governours of Church and State.

2 Cor. 2. 12.

Psl. 68. 28. Phil. 1. 6.

Rev. 2. 5.

My Lord, and you, whom His Majesty hath Commissioned to dispense the Justice of the Laws unto His People, I take not upon me to tell you what you are to do, that is neither fit, nor at all necessary from me to you: We know you come unto us abundantly furnished with the knowledge of the Laws, both of God, and the Land. All that we desire and expect is, That you will restore us our Judges as at the first, and our Councellours

cellours as at the beginning. We need no new Laws to make us a happy Nation (except, happily, ſome require to be beat out more explicitely, and applyed to emergent occaſions; or a Paramount Law were made to enforce the vigorous execution of all the reſt) the Laws that we have received as our Birthright from our Forefathers, are ſufficiently able to make us a Nation of Righteouſneſſe, if actuated by men of Priſtine Integrity. And we have been no leſs happy in good Judges, than in good Laws; we ſtill remember with honour our *Cooks* and *Dyers*, and *Dodridges*, *Yelvertons*, and *Huttons*; and many other grave, prudent, and learned Sages of the Law, who being men fearing God, and hating Covetouſneſſe, and diſpencing the Juſtice of the Laws impartially, without bribery, fear, or favour, have rendred the Judgment-Seat glorious, a Sanctuary to the oppreſſed, and a terrour to thoſe that do evil. And we nothing doubt but that you are raiſed up by God himſelf (for ſo he ſaith in the Text, *I will reſtore thy Judges*) to carry on their work, *and to raiſe up again the Foundations of many Generations*, that you may be called *The Repairers of the Breaches*, *The Reſtorers of paths to dwell in.* Good luck, then, have you with your Honour, ride on becauſe of the Word of truth, of meekneſſe, and righteouſneſs, and may the work of the Lord proſper in your hands.

Ex. 18. 21.

Iſa. 58. 12. Pſ. 45. 4.

For

For the Reverend Clergy, the Governors, and Paſtors of the Church, (who are as deeply concern'd in this Revolution as any other) my meſſage to them is the ſame alſo, That ſeeing God hath been pleaſed to expreſſe ſo wonderfull a tender care over us, not onely in reſcuing us from the Inſultations, and Aſſaſſination of bloody Sectaries, but alſo in reſtoring us again to the free Exerciſe of our Miniſtery, with all the Advantages, and Encouragements of it, as in former times; that we likewiſe be alike carefull in anſwering his, and the Nations expectation from us, in reſtoring our Biſhops as at the firſt, our Deans and Chapters, our Presbyters and Deacons as at the beginning. And verily we have the faireſt Copies to write by, of any Clergy in the Chriſtian world: God having beautyfied the Firmament of this
Joh. 5. 35. Church with ſuch ſhining and burning Lights, as no other Church can ſhew the like. The time would fail me to ſet before you our *Cranmers*, and *Latimers*, and *Ridleys*, our *Whitgifts* and *Jewels*, and many hundreds more of all Ranks, Orders, and Degrees in the Miniſtery: who by holineſs of life, painfulneſſe in Preaching, in writing, yea in ſuffering for the Truth, have ſo adorned the Reformed Church of *England*, and juſtified it againſt all oppoſitions on every ſide, that nothing remains for us, but to carry on that torch, which ſo gloriouſly lighted,

ed, they have delivered into our hands: and by like purity of life, and painfulneſs in our Places, to fulfil the Miniſtery, that we have received of the Lord, eyeing their Example, and conſidering the end of their Converſation. And may never any ſcandalous or unworthy perſon creep in to profane thoſe Places, which ſuch worthy Predeceſſours have made venerable. For whoſe indignation would it not move, to ſee *Simon Magus*, ſit upon *Simon Peter's* Chaire, or the Abomination of Deſolation ſtanding in the Holy Place? *Sanctus ager Scurris?* The faults of the Clergy are weighed in the Ballance of the Sanctuary, and as corruption in Juſtice, is apt to raiſe mutinies in the State, as in the caſe of *Samuel's* Sons: So corruption of Manners in the Clergy is apt to breed Schiſmes in the Church, and an averſation to the Service of God, as in the caſe of *Elie's* Sons: And were it better for that man, whoſoever he be, *that a Milſtone were hanged about his neck, and that he were thrown into the depth of the Sea*, than that he ſhould profane the Covenant of *Levi*, and ſcandalize the Holy calling of the Miniſtery, by an idle, or unhallowed life: eſpecially in this inſtance of time, in which ſo many envyous eyes are open upon us, watching for our halting, and the extraordinary Providence of God calling upon us for an extraordinary care, and diligence, and painfulneſs,

Mantuan.

1 Sam. 8. 3, 4.

1 Sam. 2. 17. Mat. 18. 6.

1 Tim. 4. 16. Heb. 12. 15. fulneſſe, in attending both to our ſelves, and Doctrine; yea, and an exact ſcrutiny, *leſt any root of bitterneſſe, ſpringing up amongſt us, trouble us, and thereby many be defiled*; but holding forth the Myſteries of Faith in a pure Conſcience, in ſimplicity and godly

2 Cor. 4 2. ſincerity, *Commending our ſelves to every mans Conſcience in the ſight of God*; ſo to demean our ſelves in the faithful Diſcharge of our weighty work, that good men may rejoyce, and the mouth of wickedneſs

Tertullian. may be ſtopped, *Et nemo de nobis malè loqui, abſque mendacio, poſſet.* Give me leave therefore to beſpeak you in the words of St.

1 Pet. 5. 1. 2, 3. *Peter, The Elders which are amongſt us*, I alſo having, by the Grace of God, obtained a part in this Miniſtration, do exhort: Feed the Flock of God, which is amongſt us, taking the over-ſight thereof, not by conſtraint, (as thoſe that would never come at their Cures if they were not Compell'd by Law) but willingly, and of a ready mind, and yet willingly, not for the wages ſake, only for filthy Lucre, nor willingly for the Dignities ſake, to gratifie our own Ambition, as *Diotrephes*, that affected a Preheminence, to lord it over God's Inheritance: but as Enſamples to the Flock, that when Chriſt, the Chief Shepherd, ſhall appear, we may receive a Crown of Glory, that ſhall never fade away.

And for all you, of what eſtate or condi-

tion

tion ſoever, that have obtained mercy by preventing Grace to be born free ſubjects of the Kingdom, and true members of the Reformed Church of *England*, and conſequently of the Catholick Chriſtian Church; to you I ſay as the Apoſtle to the *Hebrews*, *Call to remembrance thoſe former dayes, in which our Godly Forefathers, after they were Illuminated endured a great fight of Afflictions*; and with a large Sea of their blood did confirm, and conſign to us that holy Profeſſion of the Faith, in which we ſtand. Remember the zeal, and fervour of their regular Devotions, their dutiful, and obedient ſubjection to their Magiſtrates, their Reverence to their Miniſters, their enlarged Charity to all men, even to Forreigners. And as St. *Paul* call's upon *Timothy* to imitate that unfained Faith that was in his Mother *Eunice*, and in his Grandmother *Lois*; ſo know, that the extraordinary Providence of God calls upon you to act over again to the life, all thoſe imitable virtues, that were in our Worthy Forefathers: So that *whatſoever good things ye have learned, and received, and heard, and ſeen, in them, do, and the God of Peace ſhall be with you*, as he was with them: Let no crafty *Jeroboam* draw you aſide into ſuch Innovations as your Forefathers knew not, to leave the Houſe of God, and the Houſe of *David* to worſhip Calves in *Dan* and *Bethel*. But *mark them that ſowe Seditions, and cauſe*

Heb. 10. 32.

2 Tim. 1. 5.

Phil. 4. 9.

Rom. 16. 17, 18.

Divisions amongst us, contrary to the Doctrine that ye have received, and avoid them: For they, that are such, seek not our Lord Jesus Christ, (whatsoever they may pretend) *but their own bellies,* (or their own Ambitions in a prepostrous way) *and by good words, and fair speeches, deceive the hearts of the* Jude v.3. *simple. But contending earnestly for the Faith that was once delivered to the Saints,* Eph.4.3. *endevouring to keep the Unity of the Spirit* Heb.10. 25. *in the bond of Peace; not forsaking the Assembling of our selves together, (as the manner of some is.)* Let us hold on constantly in the Old way, which is the Good way, whereunto, by the Grace of God, we have again attained; And if in walking in this way, we meet with some Rubs, and find it not yet so perfectly cleared from every stumbling stone, as some could wish, if, looking into the Courts of Justice, you Eccles.3. see still some Corruption there, (as *Solomon* 16. even his time observed) or, looking into the Church, you see a Scribe or Pharisee, or perhaps a Sadducee, sitting in *Moses* Chair, not for this to be suddenly shaken in mind, so as to fall into murmuring discontents against the State, or to meditate a Secession from the Church, but to consider, first how unjust and perverse a thing it is, like starveling flies, to fasten only upon sores, neglecting the sounder parts. *O Lord the God of the Spirits of all flesh* Num.16 22. (say *Moses* and *Aaron*) *shall one man sin, and*

and wilt thou be wrath with the whole Congregation? For one bad man's ſake to condemn a whole rank (it may be) of good men, when for one good mans ſake, God would have ſpared a whole wicked City? And ſecondly, conſider that we are not yet paſt the refining fire, and though notwithſtanding all the care, and diligence, and zeal, that Godly Princes can apply to, to redreſs abuſes, *Pauca tamen ſuberunt priſcæ veſtigia fraudis*, ſome Tares will ſtill growe amongſt the Wheat, while the Church of God growes upon Earth: yet conſider (I beſeech you) do you not ſee the Line and Plummet in the hand of *Zorobabel: His hands have laid the Foundations of this houſe, and his hands ſhall finiſh it, and he ſhall bring forth the head Corner ſtone thereof with ſhouting, crying, Grace, Grace, unto it.* And as the Son of man at the latter day ſhall ſend for his Angels, and gather out of his Kingdome whatſoever offends, and that works iniquity; ſo we doubt not but His Majeſty will raiſe up and commiſſionate ſome worthy *Ezra's* and *Nehemiah's*, that ſhall throughly reform the Courts of Juſtice, and the Chairs of the Churches, and ſit, and *refine the Sons of Levi, as gold and ſilver is refined, that we may offer an offering to him in Righteouſneſſe, and that the Offerings of Judah and Jeruſalem, may be acceptable to him as in former times, and in the dayes of old.*

Jer. 5. 1. *Virg. Ecl. 4* Mat. 13. 30. Zach. 4. 7. 9, 10. Mar. 13. 41. Mal. 3. 3, 4.

Pro. 24. 21. In a word then to conclude all, *My Son, Fear thou God and the King, and meddle not with thoſe that are given to Change, for their Deſtruction ſhall come ſuddenly* (as our eyes have ſeen) *But ſubmit your ſelves to every Ordinance of man for the Lords ſake, Firſt to the King as ſupreme, and afterwards to Governours that are ſent of him, for the puniſhment of evil Doers, and the praiſe of them that do well. And we beſeech you Brethren, know them that labour among you, and are over you in the Lord, and admoniſh you, and have them highly in love for their Works ſake, ſubmitting your ſelves unto them, as they that watch for your Souls, that they may do it with joy and not with grief, for that is unprofitable for you. And let the Peace of God rule in your hearts, unto which ye are called in one Body, and be ye thankful, building your ſelves up in your moſt holy Faith, and praying in the Holy Ghoſt, Keep your ſelves in the Love of God* (and unity of his Church) *expecting the mercy of our Lord Jeſus Chriſt unto eternal Life. And as many as walk according to this rule, Peace be upon them and mercy, and upon the Iſrael of God.*

1 Pet. 2. 13, 14.

1 Theſ. 5. 12, 13.

Heb. 13. 17.

Col. 3. 15.

Jud. v. 20, 21.

Gal. 6. 16.

Heb. 13. 20, 21. *And the God of Peace that brought again from the Dead our Lord Jeſus Chriſt, the great Shepherd of the Sheep, by the blood of the eternal Covenant, make us perfect in all good works to do his will, working in us that which is well pleaſing in his ſight, through*

the

the ſame our Lord and Saviour Jeſus Chriſt; to whom, with the Father, and the bleſſed Spirit, be aſcribed of us, and all the Churches of the Saints, the Kingdome, Power, and Glory, for ever and ever. *Amen.*

FINIS.

PALACE LIBRARY · LAMBETH